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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. IX.

LONDON, ONT., THIRD MONTH 15TH, 1894.

NO. 6

ONCE IN A WHILE.

Once in a while the sun shines out,
And the arching skies are a perfect blue ;
Once in a while, mid clouds of doubt,
Faith's fairest stars came peeping through.
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile ;
And we lay aside our cross of care,
Once in a while.

Once in a while within our own
We feel the hand of a steadfast friend ;
Once in a while we hear a tone
Of love with the hearts own voice to blend.
And the dearest of all our dreams come true,
And our life's way is a golden mile ;
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the dessert sand
We find a spot of the fairest green.
Once in a while from where we stand
The hills of Paradise are seen.
And a perfect joy in our hearts we hold,
A joy that the world can not defile ;
We trade earth's dross for the purest gold,
Once in a while.

NIXON WATERMAN.

A SERMON

PREACHED AT THE FRIEND'S MEETING-
HOUSE BY JOHN J. CORNELL.

John J. Cornell, of the Park Avenue Friends' Meeting, spoke yesterday from Paul's Epistle to the Ephesians. The text was: "For there is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism; one God and Father of all, who is over all, through all and in all. But unto everyone is given grace according to the measure of the gift of Christ."

He said: If Paul had been living today, and had uttered or written these expressions for the first time, he would have been regarded by one class of Christians as a heretic, and subjected to the charge of unitarianism and of denying the divinity of Christ, because

he does not recognize the Trinity nor the personality of God, as the Trinity requires, but refers to him as a spirit. His declaration of the one body and one spirit indicates the union of the different classes of God's children into one common bond of unity with the one God as spirit.

The Jews had been taught that there was but the one God, and the prophets had to frequently remind them of this fact to keep them from their tendency to idolatry. And, as Paul was educated a Jew, he does not seem to have embraced the idea of a trinity of Gods; nor does a spiritual interpretation of the texts upon which the doctrine, of the Trinity is based substantiate this doctrine, which is such a mystery as to be insolvable by the human mind.

There is no process of reasoning with which I am acquainted that can convince me that there can be a possibility of three distinct Fathers and yet but one Father. We speak of God the Father, God the Son or Word, God the Holy Ghost, not as three personalities, but as three attributes of the one God—as the Father, the source of all we call life, and particularly of spiritual life; as the Son or Word, that medium through which he holds communication with the spiritual life he is the father of; as the Holy Ghost, the rewarder of those who are obedient to his counsels and directions. In this sense he is the one Lord, one God and Father of all, &c.

There can be but one faith, when we come to a close analysis of what faith is. We are very apt to confound faith with belief. There may be a variety of beliefs, but one faith. A man may believe many things, but not have faith in them; he may believe in God, but lack faith in Him. There are many doctrines he may believe, but his life

may show he has no faith in them. Paul says faith is the evidence of things not seen, the substance of things hoped for, and I would define it as such a confidence in God as leads us to obey His laws and doctrines while we may not know why He requires such obedience or what may be the result. There cannot be two faiths in God or two or three confidences in Him. As God adapts His laws to meet the conditions of all classes of spiritual beings so as each has such a confidence in Him as to be willing to do what is required under the law given, though it may be widely different from that required of another. Each has the one faith, as is illustrative in the case of Paul and the other apostles. Paul found his mission extended to the Gentiles, while the other apostles confined their work largely to the Jews, yet we see all claimed the one faith.

This naturally includes the idea of one baptism, which is not of anything that is material, but one that is essentially spiritual, the term baptism in this sense meaning an immersion into or a complete union of the soul of the man with the Divine Spirit, and not such an immersion into an outward element. If we take this spiritual view of it, we can readily see that there cannot be but the one baptism, the one immersion into the Divine harmony which is the result of the one faith before referred to. Nor is it requisite that all should believe the same doctrines or accept the same dogmas, to experience this one baptism. As Paul said in our text: "But unto everyone is given grace according to the measure of the gift of Christ."

This presupposes that there would be a difference in the measure of grace given as to Christ in its fulness to us as we may need, but enough is given to each of us to perform our work, to keep our faith, and to experience the one baptism. And if all the Christian professors would only lay aside their differences long enough to see that while they are differing because of the many circumstances by which they are en-

vironed, they might still be of one family as the children of God, they would exert a greater power in regenerating the world, and in the eradication of the evils which afflict humanity. It would bring men to place less dependence upon their beliefs and doctrines, and cause them to make their chief object to live purer lives, to make their religion to depend less upon doctrine and more upon conduct, and thus tend to bring all classes of professors into a more loving bond of union.—*From Baltimore American of 2nd mo. 26th.*

QUAKERISM—THE FIRST STEP IN THE PROCESS OF ORIENTATION.

Is Quakerism the opinions of a Fox, or a Penn, or a Barclay, or indeed anything that is compounded of all of these opinions? Is it a something that is set forth and embodied in drab and bad grammar as some suppose? It is a mere matter of your definition of the word "Quaker" as to how much it is compounded of these aforesaid ingredients: *i. e.*, the opinions of those men and the habitual use of drab and bad grammar.

Is it not unfortunate that there should be associated with the popularly accepted definition of *Quakerism* so little that is true because it is universal, and so much that is transient because it is a mere compound of the opinions of those men and their associates, set forth with a coloring of drab and bad grammar which serve chiefly to make a quaint, picturesque figure in the social and historical world.

Possibly, even probably, the opinions of these three men were, at least, largely that which is termed *orthodox*, but even if they were wholly *orthodox* in their opinions, what of it? Was it not their privilege to think so, and if such opinion was to them reasonable was it less than their duty to think as they did? Lucretia Mott is reported to have thought Penn to be substantially un-

orthodox in his views, but here, again, even supposing this, and not the opposite, to be the true view—what of it? Suppose, if you will, that they were each and all of them as orthodox as Channing the Unitarian prophet was, or as anti-orthodox as Channing's collaborer, Parker, was. Again, what of it?

The statistics of Charles Darwin's cousin, Francis Galton, have shown that the great and famous insistors upon opinion have ever, quite uniformly, insisted upon those opinions with which it can be shown that they were impregnated before they came to years of discretion. And conversely, by the same unanswered authority and by the same impersonal, impartial method of statistics, it has been shown that those who were not dogmatically impregnated with an opinion before they came to years of discretion, have quite as uniformly *not* been dogmatists.

Thus one is inclined to insist that if "Quakerism" be the opinion of this or that person, why, then, so much the worse for "Quakerism."

If the conclusions of Francis Galton are correct, the inference is that if a Fox, or a Penn, or a Barclay had developed in the environment of another age and another home, then the opinions of that Fox, or of that Penn, or of that Barclay, would have been different from the views and opinions of the historical Fox, or Penn, or Barclay.

And yet that which was differentiating in the methods of the hypothetical Barclay might still be one and the same with that which was peculiar to the method of the historical Barclay, and each might, with an equal and concurrent right, be entitled to bear the name "Quaker."

For the purposes of this article, therefore, *Quakerism* will be defined as something that is more universal, more demonstrable, more verifiable by observation, than the opinion of this or that person, it will be held to be and to have been, at each successive moment, more truly represented by the *Association of Friends* than by the

sect of Quakers. For instance, that it was more truly represented by the broad minded rather unfanatical intellects that ceased to associate themselves with the Quaker sect after it had had, under the leadership of Fox, expelled the sincere, though of course, rather more fanatical "Hatters." The recent historian of the Quakers, Turner, claims that the expulsion of the Hatters by Fox, knifed the life of the Society. This was the beginning of that "quietism" which has been the cherished characteristic of the sect of the Quakers, during the period of their decline. Use is the universal law of life, and so far as "quietism" has led to uselessness, it has led to the extinction of the Society. So, for the purposes of this article, which are not historical, Quakerism will be held to be and to have been rather a perception of one of the methods of search and the development of logic of this method, than that it is or was any one of the successive materializations of opinion in statement by any Friend, either "early" or late.

Neither is Unitarianism, for the purposes of this article, defined as a *sect*. It likewise will be defined as a "movement," another method of search for the explanation of the universe, or rather as only the second step in the search, Quakerism being the first step, rather than as the statement of any opinion or of any set of opinions. As is well known, though not commonly emphasized, Channing held to one set of opinions, and to opinions which were, in many respects, substantially orthodox, while Parker, on the other hand, held to opinions which were and are substantially *anti-orthodox*, and yet each mutually recognized the other as of the same fellowship, and to-day, notwithstanding the partial and temporary exile of Parker during the latter part of his life, these two men are quite universally and uniformly recognized and received as among the elder prophets of the Unitarian Society in America.

Much less is modern science a sect, a close corporation, a machine, for the perpetuation of a prescribed and formulated set of opinions. Is it not rather a third step in the process of our self orientation in the universe, Quakerism being the initial step and Unitarianism the middle step in the process of orientation?

While, from the individual standpoint, Science, Unitarianism and Quakerism are, in many respects, distinct, yet do they not each seek *Truth* from the same universe? If so, and if we can generalize the three, Science, Unitarianism and Quakerism, so as to develop a sure relationship and connection between them shall we not certainly and necessarily widen our view in each of the three methods of orientation?

That generalization which in science aims to connect Nebulæ with man is called the *Theory of Evolution*.

Now, is there any point of view from which we can see a relation between Evolution, Unitarianism and Quakerism?

Again, and again, among Friends, do we meet the assertion, that "*the*" basic axiom of the Society is the affirmation of the individual personal experience of Divine Immanence. That is, that "Divine Immanence" may be "felt out" by each individual.

On the other hand, the Unitarian's characteristic method is intellectual. He thinks his way up to a realizing sense of "Divine Immanence." Not asserting that he is without his inspirations, not asserting that he is not led of them, it yet seems fair to say, that his characteristic processes are those of the intellect.

The scientist, generalizing the observations of his senses, exclaims, "I think the thoughts of God." To him, his theory of evolution, is a statement, and showing of the palpable, visible movement of the Creator through the Universe. He too, realizes, in another phase, "Divine Immanence." The Scientist, observing his way to a realizing sense of "Divine Immanence."

Then, to generalize the "feeling" of the Quaker, the "thinking" of the Unitarian and the "observing" of the Scientist, we would say, "Quakerism, is Divine Immanence *felt out*,—Unitarianism is Divine Immanence *thought out*,—while both are mutually verifiable in Evolution, which is Divine Immanence *seen out*, (observed in nature)."

Now, of course, it is not here asserted, that Quakerism has "felt it all"—nor that Unitarianism has "thought it all"—neither that Evolution has "observed it all"—but rather that in the process of our self orientation the method of "Quakerism" feeling out, is of necessity ever the initial step, that the next step is "Unitarianism", or thinking it out, while the results are ever further tested and purified, by the scientific process of "seeing it out", observing and generalizing the phenomena of the Universe.

Viewed as something isolated and unique, Quakerism seems to dwindle into a quaint fanaticism. To the world in the main, incomprehensible, to the individual, mainly a delusion. Viewed as one step, and the initial step, in our great orientation, does not its reasonableness and its usefulness come out in strong relief?

Do we fear for the future of that which is proved and demonstrated to be useful?

LOWNDES TAYLOR.

[To those who feel, at first reading, disposed to take exceptions to portions of the article, "Quakerism—the first step in the Process of Orientation," we would say, study it and endeavor to get the writer's meaning, to view the subject from the writer's standpoint. A few thoughts from other letters on the same subject may aid the reader to the writer's position.

"I most surely feel that there is enough truth in my idea to make 'Quakerism' reasonable, understandable, un-mysterious and attractive to many, who to-day think that it is only a quaint, harmless compound of drab and bad grammar. By the full and

adequate use of the two assisting methods, the Quaker would be ever on the lead and strong in his consciousness of his vantage ground in the ever widening field of existence about him.

"Without the staff of thought in Unitarianism and the pillow of verification in nature, it does seem that the Quaker method may carry one too far at a time, into the nebulous space at the outskirts of knowledge and experience. With the staff, and the pillow of stone, the ladder of Jacob is ever builded anew.

"If my notion is correct, it offers a full and reasonable explanation of the large amount of original work that Quakers have done, and are doing, for progress and civilization. The amount that they have rendered, is out of all proportion to their relatively small numbers."

If there yet remains any need for further explanation of the writer's position, on this subtle question, or, if there be anything to criticise in his position and reasoning, he will willingly meet it. More light, the nearer truth, is what we want.—ED.]

A FEW THOUGHTS ON SOCIAL PURITY.

Written by Lydia J. Mosher for Friend's Philanthropic Meeting, held at Easton, N. Y., during Quarterly Meeting week, Second month 14, 1894. Read by Phoebe Dillingham. Friends requested it should be sent to YOUNG FRIENDS' REVIEW.

As we consider the subject of "Social Purity" our hearts are saddened by the knowledge of so much that is impure in our social life. Many of the young people, and even children, whose faults and shortcomings we severely condemn, do but follow the example of those who should be their guides in the right path. This shows the evil to be far reaching, its roots entwining themselves in the very foundation of our social fabric. But, if by the light of history we study the social life of past ages we may find great cause for encouragement and thankfulness in the conditions of things to-day. Christianity is the power which has wrought the change. Christianity, acting as a

leaven in the soul of man, will, if allowed to control his actions, purify the whole being. The Jews, it is true, had a strict moral law, but the Gentile nations were plunged into a vortex of immorality which we shudder to contemplate. No wonder the Founder of Christianity said, "Behold I make all things new," and it is His spirit working in the hearts of the people to-day which causes the standard of morality to be ever lifted higher. The increasing interest in the subject of social purity is indeed one of the glorious "signs of our times." The separate standards of morality for the sexes have worked untold woe for both. It requires no far reaching vision to trace this unwritten law, so unjust, back to the days of barbarism, where it stands out more prominently, but exists no less surely than in the highly civilized nations of antiquity. Many noble men and women of our times have attacked this hydra headed monster with tongue and pen, and I believe the reason why many feel discouraged is because the facts of the case are so plainly brought to view, facts which before were allowed to pass unnoticed, or as if by tacit consent to go unpunished. But this is no longer the case, and although the enemy is great and powerful, the best people all over the land are aroused as never before, and He who said, "The pure in heart shall see God," is with His people and will strengthen their hearts and hands, and give them the needed wisdom to work in so glorious a cause for the uplifting of humanity, that thus uplifted they may "see Him as He is," for "every man that hath this hope in Him purifieth himself even as He is pure."

May the time soon come when no mother will need to express her feelings as in the following lines :

"Don't send my boy where your girl can't go,
And say 'there's no danger for boys you know,
Because they all have their wild oats to sow.'
There's no more excuse for my boy to be low
Than your girl. Then please do not tell him so,
This world's old lie is a boy's worst foe.

"Don't allow him to go into places of sin,
And then to your heart and homes take in
Saying, 'O for a boy there's nothing to fear,
And it don't matter much if he does drink beer,
He will stop by and by—it was always so,
All men and boys have wild oats to sow.'

"You tell them this, and they think it so,
Not foreseeing that sown those seeds will grow,
To them the harvest is hidden from view,
Until too late the sowing they rue ;
For at last their sorrow-stricken souls will see
What the outcome of sowing wild oats must be.

"Don't send my boy where your girl can't go—
For a boy or a girl sin is sin you know,
And my baby boy's hands are as clean and white
And his heart is as pure as your girl's to-night."

CORRUPT LITERATURE.

It has been said that "The pen is mightier than the sword," and how true it is, for the sword can only pierce and mutilate the body, while the pen, through the medium of corrupt literature, can destroy the soul. This evil reading can be divided into four heads or divisions :—

The first of which I shall speak, will be the "yellow-backed" novels. Of all the corrupt reading this form is the worst. They are written in a style that pleases the boys, and even the girls read them. It is a fact that the impressions made upon the mind of a boy or girl, when at the age of fifteen years, will last them through life; I know it to be so from my own experience. When I was about that age I got possession of one of the worst kind of "wild west" novels, and it has haunted me ever since, and it has left a black mark upon my memory that I would give a great deal to have obliterated, and I think I am safe in believing that many of you can testify to the same thing. There is only one good place for these novels, and that is in the fire, but how much easier it would be to stop the publication of them than to destroy them after they once get started,

To my mind the next worst form of reading is the *Police Gazette* and papers of that kind. They are all filled with an account of all the crimes and lawlessness that are committed in the land, and are illustrated with the vilest

of obscene pictures. Outside of the pictures they do not have the fascination for the boys that the yellow novels have, but their influence upon society is just as demoralizing. If it were not for this kind of papers, how long think you, would it be before the interest, now manifested by the people at large, in prize fights, ball games, horse trots and similiar modes of gambling, would decline? I think it would be less than one year. So let us all unite and not buy a single issue of the *Saturday Globe*, *Police Gazette*, or any paper of that description, for we can always get too much of such reading, for our own good, out of our regular daily and weekly newspapers.

Next comes the thousands of story papers that are sown broadcast upon our land, filled with stories, that if they ever had a moral it was lost in the writing, for you can read a hundred and ninety-nine, and all of them end the same way. The evils resulting from the reading of this kind of matter is not so marked as that of the two former kinds, yet these stories fill the mind with chips, so that there is no room for the wholesome food, and I can only say, do not subscribe for any of this kind of papers.

Now there is one other kind, wholly different from any of which I have spoken, the moral of which is not altogether bad, and yet after reading two or three hundred pages of some of them, it would puzzle you to find the moral. I refer to the fashionable novel of to-day. It is a question in my mind whether it is profitable to cover our shelves and tables with this kind of reading for our children to peruse; whether there is not a better way to get the little grain contained in them, than to swallow so much chaff. This question of proper literature for the young, as well as the old, is a question that every one will have to settle for himself, yet it will not harm us any to compare notes, exchange thoughts, and give to the world what light we have upon the subject.

CHARLES E. WILBUR.

Written for THE YOUNG FRIENDS' REVIEW.

A CHILDREN'S MEETING IN SEVENTEENTH CENTURY.

(Continued from last number.)

Here for weeks those innocent children are detained, although there is no law by which they could be arrested or imprisoned, and the severest threatenings are powerless to obtain from them a promise to relinquish their meetings.

This is only one little scene from the early history of Friends. Let us go back a few years and take a glance at the generation which produced such children. From a multitude of faithful ones, whose eventful lives would fill volumes, we may only notice a few :

A delicate young girl who had suffered many times for her faith in her native land, crosses the ocean to bear the Master's message to those who have left the shores of England and sought in a new country a place in which to worship God according to their will. Behold her reception. Imprisoned simply because she is a Quaker, denied the privilege of speaking with any one, she and her companion suffer such indignities and cruelties in prison as cannot be written, and at last are shipped back to England, their Bibles and other valuables having first been taken from them. Again we see this young woman, strong in conscious purity, fearless in God's strength, standing before the Sultan Mahomet in the camp, round which his army is gathered. Very respectfully does the warrior prince listen to his message accepting it as truly "from the Lord God," and with true courtesy urges her to accept a guard to escort her on her way; this she declines, trusting alone to Him who sent her thither, and who again brings her in safety to her home.

Two other young women, faithful to God's voice in their hearts, trust themselves to the ocean to carry his message to other lands. Taken much against their will, to the island of Malta, it is revealed to one of them

that great sufferings await them there. Under such anguish of mind as might crush the strongest heart, she yet places her trust in God, and is only careful to do His will. We see her kneeling in prayer in the Church of Rome, fearlessly refusing to do homage to idols, and the people so filled with fear they are unable to harm her. At last the blow falls, and those women, apparently so helpless, are taken to the Inquisition and threatened with the most terrible punishments unless they promise to become Catholics. Denying the authority of the Church of Rome, these women, in the strength which "is made perfect in weakness," preach to their persecutors the doctrine of the "light within." Four long years were they kept prisoners in the Inquisition, and although at times their sufferings were almost beyond endurance, and they were brought very near to death, they realized the truth of the promise, "My grace is sufficient for thee."

In other countries, young men who had, indeed, left all for Christ's sake, suffered untold tortures from the Inquisition, and at home they were persecuted by the party in power, whether Episcopal or Puritan.

Are we, the descendants of those heroes and heroines of old, as faithful as they to the "light within?" If we were it seems to me we should witness such a spiritual growth in our midst, and such an enlargement of our borders as followed the preaching of George Fox and the early Friends. May we be truly faithful to the trust committed to our hands, and let the young remember that they, as well as the older ones, have a work to do which can be done by them alone. And as, according to our high profession, we are taught and guided by God's voice in our souls, let us so perform each duty, great and small, that "our light may so shine before men that they may see our good works and glorify our Father which is in Heaven."

LYDIA J. MOSHER.

Young Friends' Review

A SEMI-MONTHLY,

*Published in the interest of the Society
of Friends*

BY S. P. & EDGAR M. ZAVITZ

AT

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We have been able thus far this year to "make up" the REVIEW almost wholly with original and contributed articles. This is what we are glad to do always, as a two-fold benefit is thus derived. Most of the contributions have been, we think, of creditable quality, and many of them exceptionally good. We have been asked what class of contributions we would like? This question we do not care to answer, so long as we are getting a sufficient quantity of original matter, adapted to the needs of our readers. Items of interest and profit to our Society, and especially to its young people are always acceptable.

We wish to call the attention of our readers to the request made in "Special Notice" on last page of this issue. It is very desirable that papers on the various subjects taken up by the Philanthropic Union be prepared and sent as requested, in order that the programme for the coming meeting of the Philanthropic Union at Chappaqua, N. Y., may be full and complete.

Chicago Friends did a noble work for our Society last year, and in doing so they "bulted better than they knew," even for themselves. Their little Meeting has assumed much larger proportions than formerly. Members scattered through the city, and who were lost to the Meeting before, are now becoming interested. "Friends' Social" is proving quite a magnet to the young people, who not only attend but are taking an active part in its very interesting and helpful programmes. Friends stopping in Chicago over First-day should not fail to attend their meeting at "Athenæum Building," 18 Van Buren St., at 10.45 a.m.

Friends in San Francisco, California, are showing the same deep interest in drawing Friends' together, and in scattering our religious views as was shown by our Chicago Friends last summer. The Midwinter Fair is in progress there, and a room has been opened at 132 McAllister St., to which all visiting Friends are cordially invited, and from which Friends' literature is being distributed. A correspondent writing us from there says: "There is a little community of Friends here largely in fellowship with the branch to which the YOUNG FRIENDS' REVIEW belongs, although we exclude no one from the room, and are glad to welcome all who bear the name of Friends, as well as other friendly people." This is displaying the right spirit.

W. E. Gladstone's resignation of the Premiership of the British House of Commons, on the 3rd inst., was not altogether unlooked for. The act was

the termination of the public career of one of the most noted and able characters of the century. Beginning as a Conservative in the House of Commons more than sixty years ago, he in time developed into a Liberal, and became the moving spirit which brought about many radical changes in the laws of his country. Lord Rosebery, who succeeds him as Premier, although a member of the House of Lords, is a pronounced Liberal, and exceedingly popular with the masses. Gladstone's opponents, the Conservative Press, speak kind words of him. The *Standard* says:—"Such a farewell as Mr. Gladstone is bidding to-day appeals with singular force to general sympathy. One of the greatest and most interesting figures of the century is passing away from public life. His opponents, with unfeigned cordiality, wish him the peaceful enjoyment of honorable repose."

In speaking editorially of his resignation, the Chicago Inter Ocean says:—"His abdication, for such it is, must be set down as one of the more memorable episodes of political biography. Here is a man of 85 years of age laying down the real scepter of the greatest nation of Europe, doing so without being forced into it by any pressure from without, nor yet because he cannot bear the burden any longer."

It seemed the proper time to place the reins of power in younger hands.

ABOUT OURSELF.

We are aware that many of the readers of the YOUNG FRIENDS' REVIEW are anxious for its success, and are pleased to know what progress it is making in its efforts onward. We think it is due the many workers with us for its success, to be informed occasionally of the progress made. Although subscriptions are still coming in, and we hope they may for some time, yet it is a fairly just time to make a comparison and estimate our progress.

Our present list of subscribers as compared with the numbers just one year ago, gives us an increase of 35 per cent., but as we gained 35 per cent. last year between 3rd mo. 1st and 11th mo. we stand now at the same figure that we did at the end of last year. With a like increase during the remainder of this year as we got last, which we should quite readily make, we shall have done as well as we had any reasons to expect we could do. Our greatest gains over one year ago have been as follows:—New York State 20 per cent., New Jersey 60 per cent., Penn. 100 per cent., Md 50 per cent., Va. 65 per cent., Ohio 50 per cent., Ind. 700 per cent., Ill. 35 per cent., Neb. 60 per cent., Kas. 100 per cent. Canada and other States of the Union have not varied so much. So far as we have heard, with one or two exceptions, the change from the monthly to a semi-monthly has proved eminently satisfactory to our readers—very many expressing themselves as pleased with the change. M. J. H. in sending to club, from Quaker Street, N. Y., says:—"I am very glad the REVIEW is to become a semi-monthly. I have had no trouble in getting the extra 25 cents from each subscriber. I think the paper gives universal satisfaction." E. H. B., White Plains, N. Y., writes:—"We are much interested in the paper, and its more frequent visits are welcomed."

Kindly words which are truly encouraging frequently come to us from those who are not members of our Society. Here is an example or two:—From Girard, Kas.: "After looking over the pages of the YOUNG FRIENDS' REVIEW, and being more than usually impressed with its contents, I feel that an opportunity has also presented itself to not be neglectful of the gift within, by way of a few words of encouragement. I am, and have been, much interested in the REVIEW, and hope its success in 1894 will far exceed the expectations of the publishers."

E. M., Wyoming, Ont., writes :—
 "Some kind friend has sent me a sample copy of the YOUNG FRIENDS' REVIEW. One thing I must say, and that is this, there is more spiritual food in this little journal for my hungry soul than I can get from any hiring ministers that I have heard in my two years' stay in Wyoming. I hope your efforts will be crowned with success." This man was never a member with Friends', but he moved from a Friends' neighborhood. He sent his subscription for 1894. There are a few points at which we have made very large gains this year. In a former issue we mentioned more than average success at Garrison, Neb., and at South Farmington, N. Y. We can further announce now good work at Holder, Ill., and Chicago,—the sender of the club in Chicago doubling his former liberal list—and especially at Pendleton, Ind., from which point we received this year a club of 36, where last year we had no subscribers. Thus the work goes on.

OUR MEETINGS.

We gather in our Meetings for worship, members of one family in the presence of our Divine Father; His spiritual children hungering for that heavenly bread which alone can nourish spiritual life, and which he supplies in abundance to all those who humbly seek it. Often we receive it direct from the Father's hand, and again He intrusts it to a faithful servant to hand forth to His children.

The question presents itself. Why is it necessary to have the spoken word in our meetings? And to me the answer is this :—The Father speaks to His children in a still small voice which can be heard only with our heart's door open, but often in our waywardness we allow the door to become closed to his gentle admonitions, and then the louder, more forcible outward voice is necessary to arouse us from our spiritual lethargy

How readily we learn to know the step or voice of a loved one, so we may learn to know the voice of our Heavenly Father if we love to hear it, and obey it when heard.

Then let us not depend too much on hearing the spoken word, but fit our hearts to receive spiritual refreshment direct from the Fountain Head, pure and nourishing; just as the purest, most refreshing draught may be had direct from the spring at the head of the stream, if we seek it there.—M. V.

CHICAGO.

The fourth regular Friends' Social, held 2nd inst., was one of great interest. After a reading by Mary Cadwallader, entitled "The Life Boat," we listened to reminiscences of Early Chicago. Addison Ballard in his humorous style gave an account of the marvellous growth of Chicago as a commercial metropolis; Prof. George D. Broomell described quite fully the public school system; Francis L. Roberts, who was business manager of the Unity while published by Robert Collyer, gave a history of the social life in 1855; Rebecca J. Mason gave a reading entitled "Hiawatha." The Socials have been well attended, and an increased interest is noted.

In the North-West Territories dogs are used in sledding during the winter. There are six or eight used on rude sleds, and they are never fed until they are safely harnessed, so that the passengers and the bundles have all to be on board at feeding time, for when the dogs get their fish off they go at great speed. They are fed but once a day, and then only on four pounds of frozen fish. They often travel ninety miles a day, and seldom have to be urged, being very wise creatures, who understand that the quicker they are in getting over with the journey the sooner they will come to the place to lie down and be happy in.

YOUNG FRIEND'S ASSOCIATION

Lincoln, Neb., 1st mo 28, 1894.

The opening exercise of the Young Friend's Association was the responsive reading of the 7th Chapter of St. John. Repeating texts followed.

The review of the 12th Chapter of Janney's History of Friends was given in a complete and interesting manner by Rebecca DePeel. The First-day School lesson review was given by Michael DePeel, and followed by a paper entitled "Quakerism," by Russell Cook, which called forth favorable comment, showing it to be acceptable to Friends.

The minutes of last meeting were read, as was also the programme for the next. A short silence preceded the close of the meeting. A. W. C.

PELHAM HALF-YEARLY MEETING.

Just as other recurrent events become, in time, items of history, so is it with the Pelham Half-Yearly Meeting, which was noticed in the last issue of YOUNG FRIENDS' REVIEW. It is past, and proved to be a memorable occasion, one which will be reverted to as an Ebenezer of the faithfulness of God, by the few upon whom the burden of the Monthly Meeting rests.

Being an interested, edified and silent participant in the bounties abundantly and unexpectedly supplied to all gathered in the several convenings thereat, I feel it incumbent upon me not to neglect this little duty seemingly to be called for at my hands. Without doubt there are anxious hearts waiting to hear of our progress and welfare; and disappointment would ensue should a deaf ear be turned to the promptings of love, by withholding what is in my feeble power to give to others.

To some, perhaps all, this has been a season of strengthening of faith. The apt language of Jesus to sinking Peter, "O, thou of little faith, wherefore didst thou doubt?" fittingly applies; for

there was in some hearts a degree of anxiety concerning "the morrow." Still not all were fearful. A spirit of confident trustfulness and childlike faith that all would be well whatever befell, existed—with a quiet willingness—if like children we found ourselves left alone in the absence of father and mother, when necessary work must be done, that we be careful to do, in the ability which God giveth, just what the Divine Master assigned.

Not until the evening after the close of the Select Meeting was there a mute intimation came of a messenger being on the way to us, through whom the needful "loaves and fishes" might be supplied, broken and distributed to expectant people.

Our esteemed friend, Isaac Wilson, of Bloomfield, arrived Seventh-day near the hour for opening the meeting, and some already seated, not noticing his arrival and entrance, who had no knowledge of the *mute intimation*, were transported in surprise, when he arose to speak. He came amongst us a very welcome messenger to our relief, and if our baskets were not so sieve-like fragments might be gathered to sustain us many days hence, for it seemed as though the windows of heaven were indeed opened, and a blessing poured out upon us, there was not room enough to receive it, nor to retain it. I believe from the expressions made to us that general satisfaction is the result to those outside the Society, while within the feeling obtains that this added opportunity increases our advantages, and that all have greater and multiplied responsibilities in consequence. Then let us be alert and mindful, to be "diligent in business, fervent in spirit serving the Lord," that we may ensure the reward of "Well done, good and faithful servant, enter into the joys of thy Lord." A. R. P.

Ridgeville, 2nd mo. 19th, 1894.

'Tis expectation makes a blessing dear; heaven were not heaven if we knew what it were.—*Suckling*.

THE ARCTIC INDIAN'S FAITH.

We worship the Spirit that walks unseen
Through our land of ice and snow;
We know not His face, we know not His
place,

But His presence and power we know.

Does the buffalo need the pale-face word
To find his pathway far?

What guide has he to the hidden ford,
Or where the green pastures are?
Who teacheth the moose that the hunter's gun
Is peering out of the shade?

Who teacheth the doe and the fawn to run
In the track the moose has made?

Him do we follow, Him do we fear,

The Spirit of earth and sky;
Who hears with the *Wapiti's* eager ear
His poor red children's cry?

Whose whispers we note in every breeze
That stirs the birch canoe;

Who hang; the reindeer-moss on the trees
For the food of the caribou?

The Spirit we worship, who walks unseen

Through our land of ice and snow;
We know not his face, we know not his place,
But His presence and power we know.

THOMAS D'ARCY M'GEE.

Ottawa, Ontario.

 BLUE RIVER QUARTERLY
MEETING.

FOR YOUNG FRIENDS' REVIEW.

With many misgivings of heart as to the possible or probable state of the weather, and condition of the roads, at the time of Blue River Quarterly Meeting, Friends of Benjaminville prepared for the occasion, though fearing the attendance from other places would be greatly affected by untoward outward influences; but how were all agreeably disappointed; the weather could not have been more propitious, the roads were excellent, and a larger attendance than usual at this season of the year, from other Monthly Meeting, Chicago, Clear Creek, and Richland (at Hoopston) being represented, made glad the hearts of all interested.

The meeting for ministers and elders was as well attended as usual, and the business conducted in harmony, with remarks to the effect that there seemed to be an increasing demand among the people for a vocal ministry,

and this demand necessitated an increased responsibility on the part of elders, and in both ministry and eldership there should be a desire for a fresh daily baptism of spirit, comparable to the fresh supply of the manna of old.

Sixth-day evening is the time set for the First-day School Conference, which convened with a large number present, and was an interesting occasion, several questions pertaining to First-day School work being presented for discussion, one was, "Should the superintendent of the school have an oversight of the nature of the teachings of the different classes?" another, "Should our peculiar principles be taught in our First-day schools?" another, "Was the Sabbath School originated for the purpose of teaching the truth, or for an increase of membership?" and others, in all of which much interest was manifested. The question how to arouse the interest of the scholars, so as to secure prompt and regular attendance, was treated in a very elaborate essay by one of our young members of Clear Creek Monthly Meeting, who has more than once favored us in a like manner.

The meeting Seventh-day was gathered into silence, which was broken by a discourse on self-examination, in which it was stated, that the time allotted to this is the most profitable to man, quiet seasons of thought being good, enabling us to realize our condition and to gain a knowledge of ourselves, which cannot be done satisfactorily by reason alone, but, an element is given us by which to judge of our motives, and that is the spirit of God in us. One sentiment accentuated by the speaker is worthy of thought: that God punishes to redeem, not to destroy. In transacting the business of the meeting much life was apparent, harmony prevailed, and great condescension was manifest, though a wide difference of sentiment was expressed on the various topics coming up for our consideration; some of these being, the difference, if any, between love, as commonly spoken of, and Christian

love; the definition of "unprofitable amusements," and the temperance question in different phases, these subjects being brought up by the answers from the Monthly Meetings to the queries. Routine business being accomplished the meeting closed in good season, leaving the remaining hours of the afternoon and evening for social mingling, which feature of our meeting some of us have learned to prize very highly, as matters pertaining to the general religious welfare of our Society are more freely discussed than the order and quiet prevailing in our public meetings will permit; or account of services performed by energetic workers in various lines of labor, etc.

First-day morning our school assembled rather earlier than usual, to give time for visitors to speak after our usual exercises, after which we repaired to the meeting-house, where there was quite a large number gathered. The subject of the first discourse was the value of the Scriptures, clearly defining the speaker's views, and placing them where they belong; secondarily, not primarily, as a means of salvation, and that as a body, we hold them in high estimation, fully appreciating their worth. The tenor of the second speaker's remarks was on the changeless nature of our Heavenly Father. *Humanity* changes; it must in order to progress; but Divinity is the same unchanged power it was in the beginning. "Keep silence before me, O islands, and let the people renew their strength," was quoted by another friend. As in the outward world islands are surrounded by water, which washing against their shores, carries off whatever is in their reach; so in the spiritual, the isles are comparable to the faculties of the human soul, and the operation of the spirit of God upon them was likened to the water, washing away unprofitable thoughts and desires. A most fervent and touching prayer, solemnizing the hearers with its earnestness, concluded our vocal exercises.

In the afternoon the members of the

"Committee on Philanthropic Labor" met to endeavor to devise means for a more practical forwarding of some of the lines of work entrusted to their care. The subject of "Impure Literature" claimed much thought, eliciting free expression, especially that kind relating to prize fights and kindred subjects, deeming it demoralizing in its very nature, and consequently endeavors should be used to suppress the publication of such things in detail. A brief account of the labors of our general superintendent of "Social Purity" work (who was present) during the fall and winter was given, showing the great earnestness, faithfulness and zeal that characterize her efforts in this direction. May these efforts be blessed by the good Father, who is her guide in this grand work.

In casting a retrospective glance at the different meetings during this Quarterly Meeting, the feeling arises in the heart, "surely the lines are cast to us in pleasant places," and the desire is felt that we may always be preserved in the same spirit of love that exists among us now, bringing us all into that nearness of communion that accompanies Christian love and fellowship, and with the desire comes the query, "Why should it not ever exist?"

Holden, Ill.

E. H. COALE.

LINCOLN EXECUTIVE MEETING.

This meeting, convened at the usual hour, 11 a. m., 2nd mo. 8th.

I wish to call the attention just here, to the mistake in the minutes of the Yearly Meeting, which says the hour is 2 p. m. And it says, also, that we meet for worship every two weeks, whereas, we meet every week at eleven o'clock, and our First-day school follows directly after meeting. Our Young Friend's Association meets the last First-day in each month, at the time allotted for the First-day school, which is postponed for that time. I make the correction for the benefit of

any who may wish to meet with us, and all such are heartily welcome.

This being the last Executive Meeting, before the Half Yearly Meeting, we found much to claim our time and attention. As the queries and answers were read, time was given for any who wished to speak to the subject on hand, to do so. We have a way, which they say is quite Western, of making our business meetings quite informal. Some of our older members, no doubt, think them not quite business-like, and that there is too much freedom of speech, but I wonder if you can find, anywhere else, a meeting of its size, that can call out as large a number, especially of wide awake young people, to take part in the work. And, although, our last meeting was long, it was very interesting, and we hope profitable. After the usual routine of business was over the subject of our Half-Yearly Meeting was taken up, representatives and various Committees appointed. As we feel desirous to have all with us who can possibly attend, we appointed a Committee to send invitations to isolated Friends. Our meetings, hitherto, have been well attended and very satisfactory.

They have taken the place of the Yearly Meeting to many who are too far away to enjoy that gathering. We desire, through the YOUNG FRIENDS' REVIEW, to extend a hearty invitation to all to be with us in Fourth month next. Further notice will be given later.

It was with feelings of gratitude we concluded our Executive Meeting, for we felt that it had been conducted in a spirit of love and harmony.

It is our sincere desire to keep out every root of bitterness, knowing that when trouble and discord once enter, it is so hard to eradicate them, and the only way we can hope to maintain this harmony, when so much diversity of opinion exists, is to be willing to bear, and forbear, remembering the words of Jesus: "A new commandment I give unto you, that ye love one another. As I have loved you, that ye love one another."

F. C. L.

EASTER GREETINGS.

"CHRIST IS RISEN INDEED!"

O joyful words, if truly known
The arisen Christ within,
They tell of life, His kingdom come,
And overthrow of sin.

Ye joyous souls, the greeting hear,
Pass it on, if now ye may,
That Light Divine shines bright and clear
To illumine all hearts to-day.

MARGARET FELLOWS, England.

TEMPERANCE.

Read at a meeting of Purchase Quarterly Meeting's Philanthropic Association, 1st mo. 31st., 1894.

It has been on my mind for a long while to call the attention of Friends to a phase of the temperance question which has always been ignored at our meetings.

It is frequently remarked, and justly so, too, that our temperance meetings of late years are not as interesting or profitable as they were formerly, and so very naturally, they have not been so well attended. It is maintained that ours is a temperance society, and that the temperance meetings we hold do not get the ear of those who need them. At our earlier temperance meetings there were those who objected strongly to our protest against the use of cider as a beverage. Now they have come up to the higher standard, and there seems to be no difference of opinion on this point. But let me remind you, Friends, those were lively meetings and they bear witness to the fact that you can not have a lively meeting without there is something new said or done,—something which all present do not already know or agree to.

And so, without further preface, I propose to trace very briefly our individual responsibility for the evils of intemperance.

We are often advised to be individually faithful to keep it clean before our own doorways. That is good,—but what does it mean as applied to the present question? It may mean anything or nothing, according to the view, or lack of view, of the individual.

We are agreed that the use of intoxicating liquors as a beverage is wrong.

We are also agreed that it is quite as wrong to engage in their manufacture or sale.

But we are not agreed that it is a great deal worse for us to consent to other people's making and selling liquor than to do it ourselves. Or rather, we do not all admit that we are directly responsible for the saloon and the liquor traffic! But, nevertheless, it is still a fact that we are responsible, not only for the saloon, but all that the saloon does; and there is only one way to relieve ourselves of that responsibility.

The saloon and the liquor traffic are the creatures of law. The license system which is the present policy of our Government towards the liquor business provides for the perpetuation and protection of the manufacture and sale of intoxicating liquors by law. Our Legislators enact the laws and our various executive officers enforce them—or don't enforce them! And the people choose the officials of Government, ostensibly to do their bidding.

The foundation principles of our Government, then, are such that we may know in advance just what policy a public servant is going to pursue in important matters; so that we have no excuse for sanctioning an institution that we do not approve of.

How, then, about the legalized saloon? We know by sad experience just what its character is, and we know beforehand, just what must, of very necessity, be the natural and unavoidable result of its existence and operation. Therefore, if we fail to vote in opposition to the saloon, we make ourselves directly responsible for the saloon, and all that the saloon does.

But, I seem to hear a criticism from all parts of the house, to the effect that we are not here to consider the saloon, but to consider the moral question, of how we can help the poor drunkard. To which I may reply, that I know of no phase of the question more intrinsically moral, or even religious, than

that which I have considered; neither do I know any way to help the poor drunkard more quickly or more effectively, than the way I have described.

But many say we ought to have Gospel temperance meetings, and try to influence the drinker to break away from the habit that enchains him, and to turn his back on the temptation which is luring him to destruction. I tell you, Friends, the time has not come yet, when we can confine ourselves to talking temperance to the drunkard. Verily, there *is* need for Gospel temperance meetings, but they should be to impress the *people* with their responsibility in this matter, and to teach the value and significance of a vote.

When the four million professing Christians of this land have done so *small* a thing as to unite for the overthrow of the legalized drink traffic, then, and not till then, can they consistently ask the poor, weak drunkard to do so *great* a thing as to break away from the tyrant drink.

Think of it, Friends, 240,000 saloons in this country to-day, established by law, with a perfect understanding of their destructive nature, and no united effort by the so-called Christian church to oppose them. Is this the way to manifest that love for each other, which was to be the badge by which all men should know that we are His disciples? What a scathing commentary this is on our profession? No wonder Religion is falling into disrepute, and men like Robert G. Ingersoll are questioning the claims of Christianity.

Just what shall we do, then, to relieve ourselves of responsibility in this matter? First, do our part towards removing the temptation; that is, vote to make the liquor business illegal, which implies, that we *stop* voting to make it legal. At the same time, vote for officers who are pledged to execute the law. Then our political duty will be done, for we will no longer be responsible for the great tempter, and we can give ourselves, with a clear conscience, to the rescue of the fallen.

JONATHAN C. PIERCE.

The Princess Bismarck, who is a great admirer of England, recently addressed the following letter to one of her London friends: "Your little Isle of Wight is truly a garden of the gods. Proud as I am of my husband, the thought comes to me sometimes that we would have been both happier if providence had designed your beautiful old England as our field of activity. Although politics are strange to me, I cannot refrain from repeating what I have often said: 'Know that if I had had the choice of a nationality, I should have chosen to be a free Englishwoman, fresh, cultivated, trained in liberty for an active life, and looked upon by my husband as something more than a zero or a plaything. With all my heart I love old England.'"

NOTICE!

Genesee First-day School Association, at its meeting last year, appointed a large Committee, the members of which were to give encouragement to the First day School work in their own neighborhoods, or elsewhere, as way opened. We hope they will not be unmindful of the appointment. There seems to be room for some new schools within our limits, as well as need of encouragement to those already in existence. We hope to have all our schools fully reported to our next Association, which will be speedily followed by the General Conference. SAMUEL P. ZAVITZ } Clerks.
AUGUSTA SCHOOLEY. }

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GEORGE L. MARIS, PRINCIPAL.

SPECIAL NOTICE!

*The Eighth Conference of Friends'
Union for Philanthropic Labor*

WILL MEET AT THE

MOUNTAIN INSTITUTE, CHAPPAQUA, N. Y.

The 13th of 8th Month, 1894.

The Committee of Arrangements, desiring to have all the subjects presented in their various aspects, invite Friends to contribute papers on any phase of Philanthropic Labor, or make propositions or suggestions in regard to future work. No paper to exceed fifteen minutes in reading. All papers to be received by the undersigned not later than the 1st of 5th month.

J. W. HUTCHINSON, Chairman

650 Columbus Ave., New York.

3rd mo. 5th, 1894.

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